What You See Doesn't Always Show What's Beneath: Understanding Culture-based Behaviors
Front Porch Series Broadcast Call

Gail Joseph: I'm Gail Joseph, co-director of the National Center on Quality Teaching and Learning. So our Front Porch series, in case you haven't joined us before, is a collection of broadcast conference calls that take place on the fourth Monday of almost every month of the year where we gather around to hear a national expert or experts on a topic related to quality teaching and learning of young children. So on behalf of my colleagues and I at NCQTL, I'd like to welcome all of you to our broadcast call today. And today we focus on the topic of culture-based behaviors. Of course, this topic is of fundamental importance to the work we do in Head Start provided the diversity of cultural backgrounds of our children, families, and staff.

So I want to take a moment and highlight a few things that our sister center, the Center on Cultural and Linguistic Responsiveness, or CCLR, has developed. They have just really developed a bona fide treasure trove of practical resources on this topic. And I just think of, like off the top of my head, some must-haves from that center would include of course the Multicultural Principles and these great resources called the Cultural Backgrounders. If you haven't seen these before, this is a series of resources that provide general cultural information on various refugee and cultural groups new to the United States. So this center is always my go-to for all things related to the topic that we have at hand today.

So let me introduce, because I'm very thrilled to do so, our expert presenters. We have Dr. Ami Milagros Santos Gilbertz, who is a professor of Special Education at the University of Illinois in Urbana-Champaign. And her research and teaching focus is on the unique needs and strengths of families of young children with disabilities and how best to train providers to work with these families, including issues around cultural and linguistic diversity.

And with Dr. Santos today is Dr. Greg Cheatham. He is an assistant professor in the Department of Special Education at University of Kansas, Lawrence. And his research and teaching focus is on effective, appropriate, and equitable services for young children and families from culturally and linguistically diverse backgrounds. And so now, without further ado, I'm turning the mike and the screen over to Professors Santos and Cheatham.

Rosa Milagros Santos Gilbertz: Thank you all. This is Ami Santos greeting you from very cold Illinois. And, Greg, you want to say something?

Gregory Cheatham: Hi, this is Greg Cheatham from the University of Kansas. I'm really happy and excited to be here.

Rosa Milagros Santos Gilbertz: Wonderful. All right, so what we have planned out for everyone today is a short conversation around some of the work that we've—that Greg and I have done around behavior and looking at social-emotional development but through the lens of culture and language and how some of these behaviors that we might see in young children in programs are truly impacted and influenced by their—by their culture and community in which they're growing up in. And so today what we hope to do is be able to kind of have this discussion with you about how that's linked together, how behavior and social-emotional competence are linked to home and community culture, provide you with some examples of diversity in behavioral and social competence in young children, and then provide you with some hands-on, hopefully Monday morning or Monday afternoon, wherever you're at right now,

strategies on ways that you can address children's diverse behaviors while considering their home and community culture.

Before we begin, I want to start by reminding you to keep your smartphone on hand. And you're probably going, "What? What is she talking about?" What I wanted you to do right now is really to think about using some of the technology that you have on hand to help you remind—to help you be reminded of some of the information that you're going to hopefully get from today and find a way to share that information with others or as well as remind yourself on using them. So what we want to do is perhaps give you a chance to text some of this information to your colleagues at work or set an appointment for yourself to say, "Ooh, I'm going to look up that resource," or set a task reminder, if you will, to follow up on some of the materials or information that we will share today with you. So keep that smartphone handy if you have one.

All right, so just to begin, just to give you kind of like a brief, very brief overview, we know that there's a large number of children from different backgrounds in our settings now, particularly in Head Start, and this is an old PIR numbers that we have, but generally it's very telling of what we've been seeing over the years and will continue to see in the future. So back in 2008-2009, there are over a million children enrolled in Head Start, and a fairly large number of that spoke a primary language other than English at home, which tells you that many of these children are coming from very diverse backgrounds linguistically, culturally, ethnically, and so it's really becoming more and more important for us to really understand what—what many of the children that we're serving are facing and what many of our teachers are facing as they come into the programs that we work in.

So thinking about your program, if you kind of make a note to yourself, think about how many of the children and families you currently serve who do not share the same cultural and linguistic background as you and your program staff. And this is really important, because it's something that the person who really is noted by the difference that happens between individuals. So it's important for you to know, okay, how many of the people, how many of my teachers in my program actually share the same cultural and linguistic and social and economic backgrounds as the children that they're serving? And we'll talk a little bit more how that really plays into what you perceive as some of the behavioral or social competence that children come with.

Gregory Cheatham: Yeah, so one of the things that we wanted to point out from the beginning is kind of linked to some more specific behaviors. I think it's kind of a challenging concept sometimes to think about what are culture-based behaviors when in fact most behaviors are culturally based. But one of the examples that we thought might be a good way to introduce this concept is to look at the space that we place between us and those who we're interacting or speaking with. There was some research some time ago—I think the researcher's name was Edward Hall, or it's definitely Hall—who looked into, within the United States, how far it is away that individuals who are interacting place themselves. And he kind of categorized it in four different approaches, or four different categories. The first one is public distance, and this is for public speaking. So when someone's standing on a podium and they might be, you know, starting from about 12 feet away. And then social distances, that's the distance that we would use for interacting among acquaintances, about 4 to 12 feet away. Personal distance then, the interactions among good friends and perhaps family members, and that's about 18 inches to 4 feet. And so we're getting, as you can see, a little bit closer, a little bit more feelings of intimacy, which leads to the last category, the intimate distance. And this is for embracing, touching, whispering, and about 0-18 inches.

Now, what's interesting is that these are often taken for granted. That is, unspoken and undiscussed rules for children as well as adults' behaviors. And the thing I think that we can think about in this context is what happens when a child, for example, might apply this idea of intimate distance in a place that we would expect to have a social distance or a personal distance? That is, if a child with peers or with adults becomes a little bit too close for comfort, you might say, in a situation that we think doesn't call for it. The important thought here is that children, because of their socialization to their community and cultural context, will be acting out what they know from those contexts. And where it might raise a red flag for me to say, "Wow, you know, this child, maybe they don't understand how far away people need to be from each other," in fact, they're simply acting on what they already know and what they're bringing to our early education environments.

Rosa Milagros Santos Gilbertz: So, Greg, I'm just going to add one thing on there. Think about, for those of you who grew up in homes where there's a lot of kids in that home and how much space you were—the ability to have so much personal space for yourself and then and just your ability to tolerate closeness in people. And how different that would be for, say, somebody who maybe grew up as an only child or who had less—you know, had less number of siblings or people around them on a day-to-day basis. And that's, I think, what we're trying to—you know, so that's what you grow up with and that's what you carry with you forward into schools or in the larger community. Greg, are you ready to move?

Greg Cheatham: Yeah, so to continue with that idea, I mean, as we're suggesting or maybe stating more clearly, you may encounter these kinds of behaviors that might be puzzling or challenging, and they might even go to the point of not just raising a red flag but suggesting, hey, maybe this child needs a referral for special education or even for a mental health kind of evaluation. But I think when we examine things through a different lens, we're able to put the child's behavior in context. What's interesting is that, you know, the example of social distance and public distance, that's a great start, but there are so many others that are less known, perhaps, and even more challenging to identify.

We picked out one proverb that we thought was an interesting one, and you know, sometimes proverbs can be linked to the underlying values of the culture from which they come. So the proverb that we picked out was—I believe it's from Africa. I can't quite remember, but I think so. "The hawk with talents hides its talons." And the interesting part here is to think about, well, what if a child came from a particular cultural or community background where this value expressed through this proverb is held and valued? And what would that look like then if the child comes into our early education programs? How might that child act? I mean, if the child truly, deeply is immersed in a culture where the hawk with talent hides its talons, then we may end up having a child who has trouble showing what they know, whether it's for assessments or simply throughout the program day in learning activities. The child, too, might have some difficulty interacting with peers. And I say "difficulty," but for that child, it's not perceived as difficult at all.

Rosa Milagros Santos Gilbertz: So one example that I remember when Greg and I were doing some trainings around some of the Native American reservations, we asked the question to the community that we were working with of what were some of the skills or social-emotional skills that they expected young children to have in their—in their program. And it was really interesting, because the one response that really struck me was the fact that they said that children should be more observant and therefore not talk, but be more watchful. And if you think about that in the context of situations where we expected children to assert themselves or to speak up and to—you know, where that's valued, that particular social-emotional behavior, social behavior, could become problematic. Because one might see that as something that, oh, this child's not performing as well as his peers. But it was really interesting to

really see that within this one particular community that we were working in where they talked about that that was such a valued behavior. So—oh, go ahead.

Gregory Cheatham: Yeah, sorry. I think that's a great example, and it leads into our next question for you, to take a moment or two to just jot down a couple behaviors that you might think, might perceive, you might see these individually or in your early education programs, might be perceived as problem behavior or challenging behaviors that might need a special education investigation referral or a mental health services evaluation. What are a few behaviors? And just jot down a few.

Rosa Milagros Santos Gilbertz: All right, so what we will just go from—do right now for the next couple of slides is really just talk a little bit about what we know from research related to social-emotional competence and young children. And what we know is that children's competence and behaviors or skills are really formed very early in their lives, and they're formed in part through their relationships and their interactions with people and their environment, in particular their home and community. And so when you think about when the child is—when raising a child, really culture provides a basis on which family values, beliefs, and expectations about a child are constructed. That's when you start seeing, oh, we, in our family, we all eat dinner together because being together is important. Reading with our child is important. We expect our child to assert themselves or to be independent, to be able to regulate themselves when they're—or be able to solve problems with their siblings even at this young age.

What we also know from research is that children's knowledge and skills are valued and reinforced within their homes and communities, and can be different from what is valued in early education environments. So like I said, in some communities, we know that silence is something that's not—that is valued, that that's perceived as a show of strength, as a show of respect, but also somewhat—that that's a way to learn: that you watch, you observe. And yet in our early education environment, we expect children to respond when we throw out questions to them. So we want this back-and-forth responding. And yet for some children, that's not how they were raised to—to interact with others. So in the context in which children grow, participate, and learn, their social-emotional competences and behaviors are often a means to successfully manage their home and community environments. It's what they use to be able to—to get on, on a day-to-day basis at home and in their community. It's what they learn.

If you think about children who grew—I remember having this conversation just the other day about growing up with a large family, that one of the first things that you learn growing up in a large family is how to eat fast so you can be that one person who can get the seconds. And maybe you only have limited seconds. Or that you have to talk really fast because there's so many other competing talkers around you, and so you learn to do that at a very early age. But that's a way to manage that particular environment that you're raised in.

Gregory Cheatham: And I just wanted to add, I think the idea—that one of the ways that I have kind of perceived this or think about it is that children's behaviors are typically adaptive for the environment, as Ami mentioned, for success. And so if you think in terms of it's an adaptive behavior, something that helps them get through the day and live in their family as a successful member of the family, it can provide really a different lens than seeing, wow, that's just different. Well, yeah, it's different, but adaptive.

Rosa Milagros Santos Gilbertz: Yes. And truly, as you begin to think about children living in environments, say, for example, those who live in public housing or in communities where poverty is pretty, you know, rampant and there's a lot of, say, violence around them, there are certain behaviors

that as a child you learn and you use to be able to survive in those environments. So more things about what we know from research is that we know that many of these competencies that were initially thought to be biologically determined, such as the toilet training, can truly be impacted by culture. That this—when children begin to learn to toilet train, while that's determined biologically because your—our bodies, you know, in many ways do tell us when we're ready to be toilet trained, but what happens is also if the environment allows you to continue to, say, use diapers or use some kind of—then you're probably bound to use that. So depending on—on what the environment allows you to do in some ways does impact some of these competencies that children grow up with.

We know also that children who behave in ways at school that are... do get that validation and rewards within those schools. And so, like teacher praise, we know that when they meet the expectations of the school, they tend to get those kinds of praises from and validation from their teachers. And what does that mean? So what happens is then for children who don't meet those expectations or whose home and cultural expectations are very different from that of this early education setting, they're more likely to lose out on—from those learning environments. And we know that also from research that the ones that match the competencies that teachers expect from children are often—the ones that don't meet those expectations are often rejected or taken—you know, not validated by their peers as well as their teachers.

Gregory Cheatham: And I think the—what I found interesting about this is that for children who may come with a different set of these social-emotional competencies, that they're—they're at risk in some way for having these two disadvantages. And the one is from the behaviors that—with early educators, where the early educators' expectations and the child's behaviors don't match, and that can lead to difficulties. Same goes for other children. That is, if other children have different expectations, and then there's an opportunity there, or a missed opportunity, for interactions with peers. So it's almost like the two most important groups in an early education environment, that is the educators and the children, can—the children can be in some ways at risk for not being included simply because they come at interactions and learning activities from a different place, a different set of competencies.

Rosa Milagros Santos Gilbertz: So if you think back to your own childhood, think about some of the expectations that were—of you and behaviors that were expected of you as a child. And then think about how that would be different or similar to some of the things that are expected—that were expected of you when you entered school or even now, of what—what children—you expect children to come with. I mean, my husband, who talks a lot about being mann-- having manners and growing up with needing to call everybody "sir" and "ma'am" and "Mr." and "Mrs." and how he really rails against this notion now of this informality that sometimes children have with adults and where they get called by their first name and all that stuff. And it's really interesting, because even, you know, growing up, we start seeing some of these differences in what's accepted and what's not accepted. So if you think about some of these things that were expected of you as a child, and then we'll go on to my next favorite visual here. And Greg will...

Gregory Cheatham: So it's an iceberg analogy, you might say, or a way to think about culture, behavior, values, and whatnot, where at the top, you'll see that the language and behavior that children exhibit during early education environments as well, obviously, as a home and in the community, those language and behavior characteristics are the aspects that we see most readily. The kinds of things like personal distance or interaction with peers, independent skills, being able to make friends and control themselves, all those fit on top of the iceberg, and those are the things we see. But the interesting part, then, is that there's so much going on underneath that water line that can be examined to really provide

more contextual understandings about children's behavior and can also provide a way towards looking to how we address children and their competencies in early education environments. So where language and behavior's at the top, there's so much underneath, such as rules for behaviors, values and traditions, there's behavioral norms and beliefs and attitudes and assumptions and perceptions, and likely others that could be added there, too. And these are the aspects of culture that are hard to see, and yet they really are what drive or set up for the language and behavior that we see every day.

Rosa Milagros Santos Gilbertz: This is still you, Greg.

Gregory Cheatham: Yeah, I'm okay. I'm having a little trouble with my browser here. Okay, so what—Ami kind of inferred this a minute or two ago, that teachers are more likely to give advantages to children who arrive in school with culture-based behaviors similar to their own. And this is something that is interesting, perhaps natural, and yet can be addressed in a way that provides the opportunities and the advantages to those children who might come from backgrounds very different from ours. Teachers' expectations of children's competencies, including social-emotional—for example, this idea of the ideal student, right? What do we expect the ideal student to behave and talk like? They truly do differ by culture and community within our programs. So culture-based behaviors and competencies, children need to meet—children who meet teacher expectations in fact are more likely to benefit from their school experience. That is, those children who act in a way that meets our expectations likely receive, have more learning opportunities and benefit more from those learning opportunities within our early childhood environments, and they're less likely to be referred for special ed evaluations, for example, due to behavioral problems. And so again, there's a really tight connection between our expectations and, you know, how it is that we perceive children and children's behavior. And so when we think about labeling, for example, in special education or even thinking about a child's behavior as a red flag, we really need to look at our own expectations first, figure out what those expectations are, and then view children's behavior through that lens. And we'll talk about that a bit more in a minute.

So, you know, with reference to the ideal child, if you could take a moment, and what are some of the behaviors that you would expect from children who are in your program? So maybe take a list, or make a list of a couple different behaviors that you see, want, expect children to be able to do within your program. There's been some research around this topic, and a couple that were mentioned have been things like listening to others without interrupting would be one, right? For—now, this of course is developmental. Following directions. Responding to teacher cues. Another one I thought was interesting is sitting without bothering peers. Now, what I find fascinating is that so much—so many of these behaviors and the quality of these behaviors is very culturally dependent. So what "sitting without bothering" means in one context, in one community, or in one culture can be quite different than "sitting without bothering" in another. So it's almost like the word "bothering" can have different meanings based on the community and the culture in which the child and the teacher come from. Similarly, the idea of interrupting can be quite different, depending on the background. What I would consider an interruption may not be considered an interruption in another family, community, or culture. So it's a good way to start—to start listing these ideal student child behaviors as the first step.

Rosa Milagros Santos Gilbertz: So going back to that analogy of the iceberg, one of the things—and we didn't put a picture on here because it's kind of—it was a little touchy to do that, but one of the things that Greg and I really wanted to make sure that we all get a chance to really think about is how do we not be a Titanic in these situations? And try to really not—and try to be able to predict and perhaps avoid some of the pitfalls that you might have should you come across some of these behaviors. And so from here on out, we're going to talk a little bit about some of the strategies and some of the

perspective things—things that we want you to take into perspective as you begin to see some of these behaviors and become more aware of what some of these behaviors and social skills that children come with in—in your program.

So the first thing that we talked about was this change of perspective around children's behaviors, and the first thing really is to accept that many of the children do come with culture-based social-emotional competencies and behaviors. And that to a certain degree, they are more likely coming in because that's what they were born with, that's what they've been exposed to, and that doesn't mean that we generally have to say that's going to be okay, but we see them—okay, this whole example that Greg just talked about around bothering children or talk-- or interrupting, you know, conversations. So you always see teachers who say, "Raise your hand if you want to talk," and yet there's going to be children who's going to want to keep talking and talking. And yet, if you learn or if you find out that within that child's family, that talking, overlapping talking is acceptable—and there's many families who do that, where you talk over each other and that's okay, and you learn to cue in to conversations that really just impact you most or that you're most interested in—they're not going to know that until they come to your classroom and be punished out of that behavior at some point. But for the most part, it's really important for us to first of all understand and accept some of these behaviors that are going to be cultur-- that are culture-based and then realizing that some of these children do come with that because of what they're growing up with.

The second perspective that we want people to think about is really using what—so now that you understand what children come with, is really just think about, okay, how can we build on that? How can we build on their—these behaviors or competencies that they come with so then they can learn to participate and continue to be part of it? So if children are—have difficulty, say, sitting together in a circle and staying within their carpet square or whatever it is that they might have that they sit on during circle time or during one of your group time, large group time, and it's because—so thinking about, okay, how can we build on the fact that some of them do like to have—to kind of touch shoulders and touch each other while they're sitting together, and so what can you do to build on that? So you might have activities within that particular group time that would allow them to do that and then other activities where you say, "Okay, now we need to give each other a little bit of space." And that's really important to—kind of like finding opportunities within your classroom setup to be able to build on the kinds of skills that children come with. Greg, did you want to add something to that?

Gregory Cheatham: Not particularly, just that I think that accepting and building is an opportunity to widen the list of behaviors and the quality of behaviors that go on within the classroom or within a program. So it's almost like opening up and saying, "Well, you know what, sometimes in certain contexts, I can have children's behaviors that are a little bit wider than what I initially perceived them to be." Just given kind of this reflection about my own perceptions and knowing about children, I can open this up a little bit to be—to be wider.

Rosa Milagros Santos Gilbertz: Yeah, so for example, the whole notion of making eye contact, where if—for teachers, you can say, "If you make eye contact with me, that tells me that you're paying attention." And yet, in many cultures, we know that a child making an eye contact with an adult is seen as disrespectful, and therefore how can you broaden that whole concept, this notion of how can I tell if a child is paying attention if they're not making eye contact with me? What others—what other behaviors might be acceptable that tells me that they're paying attention? So by accepting and building some of—onto some of what the children bring, then you can begin to increase that repertoire of behaviors that might tell you whether or not a child is paying attention.

So the final thing is really creating, and it's real—and so what I said earlier about you accept some of, you know, many of these children's competencies and skills when they come in, but knowing that they are also young children and that there's also room, a lot of room, for them to learn the new skills that are going to make them successful in their current—in their schools, in their current environment. And so it's really important for us then as teachers, as providers, to help children learn some of these new social-emotional skills and to engage them in learning activities that meet the expectations of teachers and peers. So what's really important for us to realize is that teachers do need the professional development and support in implementing strategies. And so if you think about what are some of these things that will help us help children create some of these new skills? We want to make sure that we provide them with the kind of scaffolding that would help them understand, "Oh, this is how far I need to stand away from my classmates when I'm standing in line." So what might that be? You might have, you know, things on the floor that tell them how far they need to be standing away from each other. Or, you know, the carpet squares, whatever—you know, all those kinds of things that will help you organize your environment will help children understand, begin to understand some of these concepts that are fairly hard to understand as a young child, but then if it's concrete for them in those ways, it's really going to be—it's going to help them learn some of these skills that are important in those environments.

So from here on out, we'll talk about like five things you can do to help you work with young children who come from—who bring with them different skills and competencies, particularly around social-emotional development. So the first thing is that you understand and reflect on your own culture as well as our behavioral expectations of children. And this is really important. So here's an example from one that you might have seen in previous articles, but also you'll see this in some of the CSEFEL materials. But this is a table that shows you—that tells you what mothers of these three different groups, at what age did they expect their children to obtain a certain milestone. So, for example, you'll find that eating solid foods, for some—for two groups of these parents, mothers in particular, came at about 8 months old for the European-American mothers and then about 10 months old for the Puerto Rican mothers. But then for the Filipino mothers, it was really interesting—and the asterisk denotes statistical significant differences—is that they were expecting their children to eat solid foods at a younger age, and at 6 months old, which is really interesting. But if you go—if you delve deeper into that particular culture, you realize, you quickly realize that one of the staples for many Filipino homes is rice. And so for them, for getting their children to begin to eat that at an early age is really important. When they're ready, obviously. If they're gagging on it, that's not—the parents are more likely not going to do that, but again, this is an average age that most children are expected to learn to do these particular skills. So you can go down the list of these part-- milestones that young children were expected by their mothers to achieve at what age, and so—and then thinking about your own expectations of when children are expected to achieve some of these skills as well.

Gregory Cheatham: So the second one that we think is important to consider is learn about the cultural-based variability in child's social-emotional competence and behaviors. And so in a sense as educators then we have an obligation to look into these. Here's a couple other examples that I think are particularly interesting. It's from a study of Korean-American and European-American mothers and some comparisons about their behavioral expectations. And you'll note that there are some distinct differences between one community and cultural group versus another. For example, those parents believe children—parents and children should play together. You can see there's a stark difference there between Korean-American mothers and European-American mothers. So one of the questions then would be, "All right, now that I know that, what does it mean? What does it mean for how these parent beliefs and in fact the way that they're enacted in the home, how might that make a difference for the

way that children behave and the way that they interact with adults and peers?" In that first case, children may be reluctant or may be a little bit inhibited when an early educator gets on the floor and begins to play with them, right? It's not something that's typical for them, and it may be viewed as, "This is a little bit odd. I feel very uncomfortable with this."

The second one is those parents prefer children play with sex-typed toys, that is, toys that are typically thought of—these trucks are boy toys and these dolls are girl toys. And you'll see again that there's quite a big difference there between the Korean-American mothers and the European-American mothers. And so you would think, well, what would that mean? I mean, it could mean that boys may be really reluctant to engage in certain learning activities and centers if they perceive a toy to be for girls. Likewise, girls might feel the same in certain center times, for example, to pick up toys that—blocks, for example—that they may perceive as, "These are typically for boys, not for girls." And because of that reluctance, educators might perceive their social skills, their ability to follow directions, as being lacking.

The final one is provide children with many chances to decide. And you can see that Korean-American mothers were not as apt to provide children opportunities for their own decisions. And so if an early education program tries to foster independence of decision making for young children by providing choices in a variety of places and a variety of times, it may be harder for children from certain backgrounds to be able to make those choices. And in fact, they might think it's really odd. "Why would you be asking me to make the choice? You're the adult. You're the teacher." "I'm not sure what to do here," might be the kind of thing that we—that children would be telling us through their behaviors.

Rosa Milagros Santos Gilbertz: And yet, Greg, one of the more interesting things about this particular one around making choices is that that is a measure that some teachers use to determine whether or not a child is living up to the expectations of what they would expect them to be able to do to be successful in school.

Gregory Cheatham: Yeah, and in fact, you know, I think they're—that some of the behaviors that are embedded here and may not be explicit, but some, could be behaviors that are used on assessment instruments and by our own assessments, as you say, and when children don't meet that, then kind of a red flag is raised, and yet it may not be related to their competencies so much as the culture and the behavior that they come to the learning environment with.

Gail Joseph: And Ami and Greg, I'm just going to hop in here, and we want to hear the last pieces, but just a little bit of a warning that we're almost out of time.

Rosa Milagros Santos Gilbertz: All right, so I was going to say the last couple of slides really has to do with partnering with not only just the parents of children but also with community members or informants within those communities to tell us whether or not—to help us learn more about social-emotional competencies and behaviors. And it's really important for us to—to learn from the families and from other people about what is—what is acceptable within those communities. And that would help guide us to determine whether or not the children's behaviors and competencies are indeed aligned with what's expected within that particular community.

And the final one is really around us when our role as programs is to deliberately really build in children's home culture and families' behavioral priorities for children, and that's something that we really need to think about. What is it that we can bring from the home into our program and vice versa to help make that connection stronger between the home and the program? So just a couple of final

words. We want to make sure that people remember that school success requires teachers, parents, and children's efforts, especially when children do not have that cultural capital that's valued at school. So we didn't quite introduce the term, but basically the kinds of expectations and skills that children are expected to have when they come into the program. If not addressed, these differences in expectations can result in challenging behaviors, which can be translated into fewer opportunities for children to learn. So in many ways, knowing what children are expected to do and us recognizing what children come with is what's going to help them succeed in our programs.

So I just want to remind you again to make sure that you put a reminder to yourself on your smartphone and think about what you want to follow up on and perhaps, you know, or share with others about what you just learned today.

Gail Joseph: So thank you to our presenters. I just thank you so much. What a great and engaging topic, but also the conversational style in which you presented it was just lovely and refreshing. So thank you for joining us. And thank you to the many, the hundreds of people that joined us today for the Front Porch series. Tune in next month, and thank you all again.

Rosa Milagros Santos Gilbertz: Thank you.

Gregory Cheatham: Thank you.